

Noble Salutation

And a FAITHFUL

GREETING

Unto THEE

Charles Stuart,

Who art now

PROCLAIMED KING

OF

England, Scotland, France and Ireland.

From the Council and Nobility of the Royal Seed, the
Lion of the Tribe of Judah, the Everlasting King of
Righteousness, who reigneth in

GEORGE FOX

A Cople of this was delivered in writing by Richard

into the King's hand at Whitehall, the 4th day of the

16th Gen. And this may be of service to any of those called Friends
(or others) if they in Moderation will Read it, and for the
cause it is upon me to send it abroad in Print.

LONDON,

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The Chief Heads (or Particulars) 17

Several whole & sound Exhortations (and many things) open-
ed unto us, & King.

II. Concerning the overturning of thy Father, and those
that took His part, and the Cause and Manner of it, and how
the Instruments employed in the Work were used, and how they carried
themselves, for which cause God forsook them, and gave them up to
work their own destruction.

III. Concerning thy coming so far into Power again, and those that
took part with thy Father and Son, who were conquered, and the Cause of
it, and how the things have been wrought, which being truly considered,
thyself art thyself thy own.

IV. Concerning the great Danger Thou art in, in Thy Coming in, and
in thy Place, and the Reasons why it is so, plainly demonstrated.

V. Concerning Religion and the Spirit of Persecution, and how,
and from whom it sprang, and by whom it hath been practised, and what
was all the Apostle used to bring into the Truth, and to preserve in it, and
how they walked towards those that would not receive the Truth, and towards
those that turned from the Truth.

VI. Concerning that Government and Gouvernours the People of the
Lord (called Quakers) stand for, and what they stand against, that so
thou mayest see that it is not Names that we stand for, or against; but
that which is Righteous we are for, and that which is Unrighteous we are
against.

VII. How we resolve in the strength of the Lord, to stand for that which
is Righteous, and against that which is Unrighteous.

VIII. Concerning all Government and Gouvernours, wherein something
may be seen to be good, and something bad; what we resolve in the Lord,
to do in such a case, declared.

IX. Concerning plotting, or using a Carnal weapon, and from whom
we expect Deliverance, and what we are confident God will bring to pass
in his time.

X. Concerning Resistance, and what may follow if it be fought, and
what if not, and what the Lord intends to bring upon this Nation, and
for what cause he will do it, if speedy Repentance be not come unto us; and
how we have suffered, and are freely given up to the will of God; And
some Tender Discourse concerning the People of this Nation and their
enemies.

First, *Secondly* *whom*, *second* *Exhortation*, *etc.*

LE T thy Moderation be known unto all men, for the Lord is at hand, whose presence filleth Heaven and Earth, and let such a Nobility appear in Thee as to try all things, and to hold fast that which is good, and either to read, or to hear with patience before thou judge, for wisdom becometh a King, and true Reason, solidnesse and patience, him that is Ruler of the People. (Mark) The God of Heaven hath put into my heart to write unto thee, and in tender love both to thy soul and body, to lay before thee several things whereby thou mayest come to see and consider, how the mighty hand and justice of the invisible God hath been in these overturnings and changes which have happened in these Nations of late years. Therefore consider these things; The mighty God, the everlasting Father, He is the *King of Kings*, and the *Lord of Lords*, and the whole earth is his and the fulnesse thereof, and he Ruleth over the Kingdomes of men, and giveth them to whomsoever he pleaseth: Yes, he pullleth downe one and setteth up another, and there is no overturning or changing in Kingdomes but it be either by his Commission, or Permission; and the Lord doth not do any thing, neither suffereth he any thing to be done, unto persons or Kingdomes without a cause though he may do whatsoever he pleaseth; and who shall call him to an account? Yet all his doings are righteous, and his wayes are just and equall altogether: and it is for the unrighteousnesse sometimes of a *King or Kings*, and sometimes of a *People*, and other times of both, that the Lord doth break or suffer a Nation or Nations to be broken; and when he determineth to redresse a *People*, or to change Governmentes (or to suffer such things to be done) in vain do men strive to preseve or uphold them, and the Lord may, and doth make whomsoever he pleaseth his instruments, for to do his determined work: and when they have done his work, then he may do what he will.

pleased with them: and many times his instruments, when they begin his determined work, appear very contemptible unto many: Yet, such speak foolishly, and without understanding, who say, that such instruments are too weak, and cannot prevail, seeing all power is in the hand of God, who can give wisdom and strength, and courage unto whomsoever he pleaseth. Yea, so much as may accomplish his work, and he may times, by that which appeareth foolish, weak, and contemptible, confoundeth and bringeth to nought that which appeareth to be mighty and wise, that no flesh should glory in his presence. And when his instruments have done his work, and he determines to break, or suffer them to be broken again, let them appear never so wise, bold, and mighty, yet vainly do they speak, who say, such a wise, bold, and mighty people cannot be broken, seeing the Lord can do whatsoever he pleaseth, who suddenly can turn mans wisdom into folly, his strength into weakness, and his boldness into dauntedness of spirit. Now such things as these, O King, come of to passe, and none of them without a cause, and they that are truly wise learn further and get understanding through all these things; Therefore, is true wisdom better then strength, and a right understanding is better then an earthly Crown: Therefore, O King, wait to have the noble principle of Wisdom, which God hath imparted Thee withall; for there is a measure of it in Thee, though it hath been hid, and that measure is the light, which Christ the wisdom of God hath enlightened Thee withall, which light in Thee is that which never hath fellowship with darkness in Thee, or its deeds, nor concord with the Devil, or his works, but makes manifest and reproveth all such things, which light being received in the love of it, and believed and waited in, man becomes a child of it, and so it gives him a good understanding, and opens an eye in him whereby he comes to see the hand, and workings, and appearances of the invisible God: and this light is the free gift of God, which is come upon all men: which being received and a man not liking to retain it in his knowledg, he profaning himself then to be will becomes a fool, and brings damnation upon himselfe, for rejecting that which should minister

minister all things unto him pertaining to life and godliness. Therefore, O King, give all diligence to receive the Gift which God hath placed in thy heart, that so thou mayest be acquainted with wisdom, and that thou mayst be filled with moderation, gravity and patience, and come to a right understanding and discerning, that so thou mayst rightly look upon things past, present, and to come: and see them as they were, are, and shall be.

Secondly, Concerning the overturning of Thy Father, &c.

Concerning Thy Father, and those that took His Part, there was an eminent hand of God in breaking them down, and bringing them under, and God did it not without a cause; for the iniquity in them provoked the holy God to anger, and the height and pride of there spirits grieved and prelled the Spirit of the just God, and after he had a long time born with them, and warned them with his Eternall Light in their conscience, yet they repented not; but still grieved his good Spirit by many provocations, and waxed higher and higher against him in disobedience: His anger then was kindled against them, and his indignation waxed hot; and he arose in the fiery spirit of his jealousy, to ease himselfe of his Adverstaries, and avenge himselfe of his Enemies: and because the living, wyle, eternall God (who made all the Nations of the Earth of one blood, and is no Respecter of Persons) saw, that those that took part with Thy Father, were generally (according to outward appearance accounted the wickest, richest, noblest, and stoutest men (Mark) and that they did glory in their Wisdom, Riches, Nobility, stoutnesse, and strength, and vaunted themselves over them that were made of the same blood: he (the living God) did then appear in contemptible Instrumens, (as to outward appearance) as in Tradesmen, Ploughmen, Servants, and the like, with some others, which I know Thy Fathers Party made a mock at, and even scorned them as it were, thought it too low, and too base a thing, to engage war against such a contemptible People; yet, in such a day, did the Lord appear, to carry on the Work which he had

designed, even to bring down the loftiness of man, and to stain the pride and glory of flesh, and that thy *Father's Party* might have come to see that they were but men made of the same earth and blood that others were. And the Lord God appeared mighty in those his instruments, giving them Wisdom, Courage, and Strength to manage a War against a far more Mighty and wise People, as to outward appearance, than themselves, and they prevailed daily against their Enemies; and the affections of the People run forth and inclined towards them; And God struck thy *Fathers Party* with dauntedness of spirit, and turned their wisdom backwards, and prospered them not in the Field, but sometimes caused them to flee before their Enemies, and other times gave them into their hands; and yet they Repented not, neither did they humble themselves before the Lord, but fretted and strove, and some Blasphemed and Cursed even for madnesse to see how they were defeated, yet they strove in vain, for God was against them, and they grew weaker and weaker, untill they were even wholly subdued, and brought under their Enemies, and given into their hands for a Prey; that so they durst not scarce act, or speake any thing against their Enemies: And God suffered thy *Father* to be delivered into their hands; And thus the Lord stained the Glory and pride of that People which tooke Part with thy *Father* and *Thee*, by a low and contemptible mean, as to outward appearance; though I do verily believe that those in whom God did appear against thy *Father* thy *Self*, and those that took that Part, did act severall things against you beyond their Commission they had from God; yet he did permit them: And in severall of them, who did engage against thy *Father* and his *Party*, there was once a tender, honest good Principle, in that day when they were low; and there was true Desires in some of them after a just Liberty, both as appertaining to Conscience, and in things betwixt man and man; and they were truely sensible of many Oppressions which were in the Nation, both in matters of Religion, and in the Laws and Customes of the Land; and they eryed unto God when they were low, and vowed unto him (and Engaged unto man) that if he would deliver their Enemies into their hands, that then they would remove all Oppression,

Oppressors, and make the People in these Nations a Free People, and that they should have their just Rights and Liberties both as Men, and as Christians. Now after Thou hadst also sinned against them, (with a perfidious People, to wit, the Scots) and ye were defeated; the Lord gave their Enemies so into their hands, that they had as much outward Power in these three Nations as they could desire; and they also became a Dread, and a Terror to some Nations about them; And they had Power and Opportunity to have Removed all Oppressions out of the Land; But alas, Covetousness, Self-seeking, and Lusts sprang up in most of them, and leavened them; and when they had Rest and Ease, they forgot the Lord, who had raised them from a low degree; and they forgot the opposition of their Brethren also, and regarded not to pay their Vows to God and Man: But after a time the chief of them got into Thy Fathers Houses, and Lands, and into Thine, and into some of them that took your parts, and others they sold, and so thereby became great in the earth; and then their lusts increased, and they grew wanton against the Lord also, and boasted themselves over those whom they had conquered; and some of them began to creep into those Places and Things, themselves, which they had cried out against in others; and so built and set up the same thing, in and among themselves, which they had thrown down and destroyed in another; only in deceit and hypocrisy, they got other Names for them. Then several of the Army that were amongst them, when they saw their Deceit and Wickedness, and that they did not intend the thing which they did pretend, durst not, for Conscience sake, continue any longer amongst them, but left them several years ago, and declared against them; and others since, that feared the Lord, were turned out by them; so that in a short time many of them became greater Oppressors and Persecutors, than those whom they had conquered, and so provoked the Lord to anger. Then the Lord raised up many Prophets and Servants, and sent them amongst those who had acted thus treacherously: And some also wrote unto them, and told their abomination plainly before them, and bewailed them wherein they had sinned, and exhorted them to

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Repentance, and plainly shewed unto them, what the Lord required at their hands; and sometimes were made to reprove them sharply and plainly, and prophesied unto them, that the Lord would confound and break them to pieces one against another, and suffer them to be destroyed, if they repented not speedily: but they would not hearken, but grew stiff-necked against the Lord and his People, and suffered many of them to be oppressed, their goods spoiled, and some of them to be imprisoned unto death in their Names: And thus they rebelled against the Lord more and more, and boasted of their Strength and Wisdom, and Valour; and so forgot how that it was the Lord that raised them up from a low degree, and gave them power over their Enemies; and thus they wrought grievous provocations in his sight, so that then the anger of the Lord was kindled against them; and as they forsook him, so he forsook them; and at length he gave them up to the Counsels of their own Hearts, because they had rejected his counsel: And then they began to divide and split amongst themselves, and to betray one another for self-ends; and their courage began to fail, and faintness and deadness of spirit seized upon them; and having plunged themselves so far into covetousness and lusts, the cloud of Error grew so thick upon them, that they could not see the cause, that they once were so zealous for; and then Confusion fell upon them; and they groped like blinde men, and knew not at what they stumbled; neither knew they for whom, nor for what to stand, but sometimes cried up and engaged for one thing, and shortly after cried against it, and threw it down again; and some of them cried for one thing, and others brought forth another thing; and so like Babel's Builders (whom God determined to scatter) they acted; and their Eyes being blinded, they wrought their own destruction, and few of them saw it, untill it was come upon them; and them that died were as men amazed, and knew not how to help themselves. And thus the just hand of the Lord came upon an Hypocritical, Deceitful, professing People, who in words have made a great professing that they knew God, but in works they have denied him; and therefore hath the Lord taken

taken away their strength for the present, and turned their wi-
dom backwards, and hained their glory, that they no might
come to see what they were, and what the Lord did for them,
and what they are fallen from, that so happily some of them
may come to finde Repentance, and so be humbled under the
mighty hand of God, and the Lord may heal their backslidings,
and may raise up his own Eternal Witness in them (the Taber-
nacle of David) which hath been fallen down.

3. Concerning thy coming so far into power again, &c.

Now, observe the hand of the Lord in thy coming so far into
Power again, and those who took part with thy Father and
Thee. First, consider the cause of it (in the fear of the Lord),
and thou wilt find, that it is because they unto whom God gave
such power over you were not faithful unto God, as hath been
said before, but grieved the Spirit of the Lord with their hy-
pocrisy from day to day, talking for liberty but behold they
brought forth oppression, and so became wiser then you that
went before them, who did not profess so much for liberty in
words? and this I know, that if they had been faithful unto
the Lord, thou & those called thy Friends, could not have come
over them thus as ye have done? therefore let no man deceive
thee, by persuading thee that these things are thus brought to
pass, because the Kingdome was thy own proper right, and be-
cause it was withheld from thee contrary to all right, or be-
cause that those called Royallists are much more Righteous then
those who are now fallen under the; For I plainly declare unto
thee, that this Kingdom, and all the Kingdoms of the earth, are
properly the Lords, & that he may, & doth give them unto whom-
soever he pleaseth; and whenever he please, he may take them
away again, and give them unto others, & when he doth thus, it
is not contrary to right; & this know, that it was the just hand
of God in taking away the kingdom from thy Father and Thee,
and giving it unto others, & that also it is now the just hand of
the Lord to take it again from them, & bring them under Thee,
Though I shal not say, but that some of them went beyond their
commission against thy Father, when they were brought as a rod
over you, & well will it be for thee, if thou becom'st not guilty
of the same transgression now thou art brought over them; and

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this consider, that those who are called thy friends, who were conquered, have humbled themselves but little under the hand of the Lord, but are still found to be in great transgressions, and also consider, the manner how this thing hath been wrought and carried on, concerning the breninging in of thee again, that so there may be no fleshly boasting, for the thing is plainly discerned by them whose eye is single, and I shall declare it unto thee; Mark, the Army having acted so deceitfully, the lusts and gain of the world blinded their eye, and they having so far provoked the Lord, until his decree was sealed against them, and he had determined that they should be broken, after this they split among themselves, and turned from one thing to another, and knew not where to rest, and the Lord suffered some to rise up from among themselves to deceive the rest, and so they through dissimulation (in professing to stand for those who had so evidently stood against thy father and thee) got power to weaken and turn out those that were really against thee, as disturbers of the God old Cause (as they termed it) and so by little and little strengthened those that stood for thee; and thus the deceived blind men provided a rod for themselves, & so by little and little wrought themselves under it, and it is just upon them, for the rod is for the fools back. So let this be considered that this was not carried on by the stoutness of those that stood for thee, nor yet by a visible plain down-right dealing, but rather through the hidden mystery of deceit, which was suffered to work against those whom God had determined should be broken, that so by the same way whereby they had deceived others, which was by pretending to stand for that which they did not intend may, even by the same way, they in the end should be deceived themselves: So let none Glory in what is done concerning this thing, as if it were done by their valour or wisdom, though I can truly say, the hand of the Lord hath permitted these things, and that for the causes before mentioned, and he will be glorified in all these overturnings.

4. Concerning the great danger thou art in, in thy coming in, &c.
And also, consider the danger thou art in, in thy coming in as King of these Nations, for it is exceeding great as things stand, and this hath been much upon me to lay before thee; and it is in tender love both to thy Soul and Body, for I plainly see that

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that if thou shouldest come in upon the account of the people called *Presbyterians*, if thou shouldest refuse to bow to what they would set up, or if thou shouldest not satiate the ungodly covetousness of their Priests, there is several of them would be ready to serve *Thee* as they did thy *Father* if they were permitted. And if thou do come in upon the account of those people called *Old Royallists*, (Mark) truely, though I do believeth they would abhor such a thing as to sell thee, yet the iniquity of many of them is so great, and there is so much swearing, lusts and vanity amongst them, that except they repent, they are not like long to prosper, but the hand of the Lord will assuredly break them also. And further more consider, there are a deceitful people in these Nations, for there are many thousands that now appear highly for thee in words, that if they could see a likelihood of a change, they would appear as much or more against thee: Therefore consider thy standing, and be not high-minded, but fear, and take heed least thou fall, and never go about to engage the people unto thee by Oaths, least thou cause many to forswear themselves; for truely this people, a great part of them are a perfidious people, as they have manifested themselves who one while have sworn for a *King* and *Parliament*, and shortly after, they have sworn against a *King*, *single Person*, or *House of Lords*; and shortly after they have sworn or engaged for a *single Person* again, and called one another *Lords*, and a little while after have turned against that Government and cryed up a *Parliament* again; and now the same people are generally cryng up a *King* again; And truely those Rulers, who have imposed so many several engagements upon the People, they have done exceeding evilly therein: And how abominably have these dirty, deceitful, covetous Priests acted in all these changes! Oh it is hard to utter their deceit, who one while have prayed for a *King* and *Parliament*, and when they saw the *King* was likely to fall, and that he was no ways likely to maintain them, then they turned against him, and prayed only for the *Parliament*; and asserted their Authority, and cursed them that would not go out to help against the Mighty. And shortly after when *Oliver Cromwell* had turned out the *Parliament*, and set up himself, then they cryed up (and prayd for) him, and many of them began to assert his Authority to be just, and when it did many of these Priests began to address themselves to his Son, and

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lawned upon him, that he might provide for their God, which is their belly; and they appeared to be sorrowfull for his Fathers death, and blasphemously termed him the Light of their eyes, and the breath of their nostrils; and they told *Richard* that God had left him to carry on that Glorious Work which his Father had begun; and some of these priests compared *Oliver* to be like unto *Moses*, and *Richard* to be like unto *Joshua*, who should carry them into the promised Land; but surely these blind priests are yet in *Egypt*, the Land of darkness, and there are like to die except they repent. And surely those that made *Oliver* Chancell or of one of their Universities, they hoped he should have continued longer in his Place then he did; but it is manifest that they are such as the Prophet said, night should come upon them, and they should have no vision. And how soon did some of them turn for a Parliament again, when the Army turned out *Richard*? And when *George Booth* made a rising, and they thought there would be a turn, then some of them cried out against the Parliament, and began to curse such as would not go out against them; And when *George Booth* was taken, then many of them began to petition to the Parliament, and to excuse themselves; that they had no hand in that rising; And now they are generally crying up, and Praying for thee; and all this is for their bellies: therefore if thou wilt believe them and trust to their Prayers, thou art worthy to be deceived by them; and all that will uphold them in that state they are in, and compel others to maintain them, they are not like to prosper, for the hand of the Lord is against them, and that Scripture is fulfilled upon a great part of these Nations, *like Priests, like People*, who are given to covetousness and deceit, and will turn and appear for any thing that is for their gain; Yet this I testify in the Lord, that such Ministers as the Scriptures of truth own, I own; And such a maintenance as Christ allowed his Ministers to take, I have unity with; and I know, that such as are his Ministers, will be therewithal content, but such Ministers as will not, they serve not the Lord Jesus Christ but their own bellies, and such I cannot but declare against. Therefore now, *O King*, be wise, and cleave unto the Lord with thy whole heart, and he will teach thee to love thy Enemies, and to do unto all men, as thou wouldest they should do.

do unto thee, if they were in thy condition and thou in theirs and this is the way for to prosper, and this will engage the Lord for to stand for thee, And also it will reach the Witenesse of God in all people, and thou wouldest become honourable in their hearts, and hereby they would be engaged and drawn into thee more then by Oaths or force of Armes: But if thou wilt not hear, and do the thing that is just, and right in the sight of the Lord, then will the Lord appear against thee, and when thou hast filled up thy measure, thou shalt be assuredly broken, ^{Since the writing of} and then shalt thou know that God hath spoken unto me. And if thou dost not speedily seek to stop this abounding ungodliness ^{which before it could be} which flows in this Nation, (and which hath much increased ^{delivered} since there was a likelihood of thy being brought in) verily we have ^{seen a Des-} an evident hand of God shall come upon thee, which thou ^{consideration} shalt not in any wayes be able to escape, Therefore consider it speedily, for verily, the mighty God is greatly displeased, by reason of the great wasting and spoil that is made of ^{which in} his Creatures in a way of rejoicing and triumphing concerning thee; Oh how is the devill, the destroyer, let loose in this ^{part this is answered} Nation! and the streets thereof become like unto *Sodom*, and this ^{which as} the peoples mouthes are filled with Oathes and bitter cursing, ^{the rest} And they go stammering and staggering because of drunkennesse and sober people that ^{comes to} fear the Lord can scarce passe in ^{be ful-} the streets without being scoffed at, threatened, or having ^{Lord will} violence done unto them, by those who appear for thee, who bitterly will curse, and wish that which they call the *Pox* ^{Lord will} and ^{bless and prosper} ^{Thee.} Plague upon us, and the next words cry out and say, ^{God save} King *Charles*: Oh consider these things, and seek to stop them, least they become thy burthen! And also when we have been peaceably met together to wait on the Lord, and to hear and declare the Everlasting truth, we have been abused, and part of our Houses and Windows broken, and some of us knockt down and torn, as though they would have pulled us limb from limb, and our bloud drawn, knocking us down without respect had to age or sex, and this they say thou wile bear them out in, and they expect an order they say shortly from thee, either to banish or hang us all, and in thy Name was I commanded and fetched out of a meeting at *Harwich*, upon the first day of the week, and halled to Prison without being examined

and without a mittimus, and this was, because I was made in the Dread and Power of the living God, to cry aloud against the Cursing and rudenesse which I then heard, and beheld amongst the people in the streets; And I was made to utter these words, and say, Wo, wo unto the Rulers and Teachers of this Nation, who suffer such ungodliness as this, and do not seek to suppress it; and for this was I put in Prison. O King, for these things will the Lord God visit, and if thou seek not to stop them, thou wilt feel Gods hand for it; Verily, I declare unto Thee, in the fear of the Lord, I never heard of, nor beheld so great prophanesse, as I have done within these few weeks past: Oh, it is hard to utter, how much Wine and strong Drink hath been devoured in waste, by peoples drinking of healths unto theel some upon their knees, and some otherwise, even untill some have been so drunk, they could neither speak or go right, and what abundance of wood hath been wasted and devoured in making of great Bone-fires (as they call them) which they have done as they say to rejoice b-cause of. Thy coming, Yea even such great fires have been made upon this account, that they have been dangerous both unto Cities and Towns, and such noises have been heard of late in Cities and Towns, as scarce ever have been the like, by shooting off of Guns both great and small, and by ringing of Bells, and by Peoples singing and laughing, and shooting like riotous mad men, and the streets in severall places strown with flowers, and the like; And this is done in rejoicing concerning Thee, and what aboudance hath been devoured in feasting, and banqueting, and abominable rejoycings? And also, consider in what great need poor people are of such Creatures as have been thus devoured, and consider what can be the end of all these things: now the Lord is my witness, when I have seen and felt this ungodliness, a tender pitty hath arose in me towards Thee, because, I have beheld the danger that thou art in, which in exceeding great: Let no man deceive Thee, by perswading Thee, that Thou art in a safe condition, because the outward strenght of the Nation appears to be at thy Command; For consider this *Oliver Cromwell*, and his party had as much of that strenght, (or more once) as Thou hast now, and those called Thy party, were fallen as much under them, as they are now under

der Thine ; And yet consider how their strength was taken from them, and how it vanished away like smoke ; Yes, the Lord is Righteous and Powerful, and if he speake but the word it must be fulfilled, and there is no people too strong for Him ; for all Nations in comparison of Him, but as the drop of a Bucket, and as the small dust, which his breath scattereth as he please setteth, and truly, God is highly provoked, therefore take heed what thou doest.

5. Concerning Religion, and the Spirit of Persecution, &c.

And as concerning Religion, I exhort and warn Thee in the Name and fear of the Lord, to take heed that thou bind not the consciences of any, and that thou suffer no other means to be used about Religion but what the Apostles used. For all this killing and imprisoning, and persecuting about Religion, the Lord abhors it; yea, the Papists killing, and imprisoning, and persecuting of the Protestants, and the Protestants killing, and imprisoning, and persecuting of the Papists, and others about a form of Religion; these things are of the Devil, the destroyer in them both, and not of Christ, who came not to destroy mens lives, but to save them : And consider, Cain was the first murderer about Religion, who slew righteous Abel, and Cain was for it a Vagabond ; And the vagabond Jews persecuted Christ and the Saints, and the Saints since Christ suffered without the gate by and for sinners, used no persecution about Religion, but Christ said that inwardly ravening Wolves should come ; And Paul prophesied, That after his departure, grievous and ravening Wolves should come, who would not spare the flock, and before John died he saw them come, and said to the Saints, little Children, ye have heard that in the last times Antichrist shall come (mark) even now, said he, are there many Antichrists already come, whereby we know that it is the last time : so mark, these Antichrists, killed those that held the Testimony of Jesus, which is the Spirit of Prophecy ; and here the whore (adulterated from God) got up, and she drank the blood of the Saints and Martyrs of Jesus, and the Kings of the Earth committed fornication with her, and drank her cup ; and she sat upon Nations, Kindreds, Tongues and People ; So all this imprisoning, and killing, and whipping, and flogging, and stoning and hang-

ing of the Creatures about Religion, is practised among the
 Heathens and the Antichrists, the apostatized Christians, who
 are gone out from Christ, and the Apostles Spirit and Doctrine,
 for they wrestled not with flesh and blood, but with Princip-
 alities and Powers, and Spiritual wickednesses in high places ;
 So they fought against spiritual wickedness, and not against
 Creatures, and the weapons of their warfare were not *Carnal*,
 but *Spiritual*, (mark) they used no imprisoning, stocking, whip-
 ping, stoning, hanging, burning, banishing, or mangling of the
 Creatures, to perwade or turn them to their Religion ; neither
 did they use any other force (to turn people to the pure Relig-
 ion) then that which proceeded from the invisible power of Gods
 Eternal Spirit in them, which struck at the spiritual wickednesses
 and the evil thoughts and imaginations which were exalted
 in people above the knowledge of Christ, and so they sought
 to bring the wickedness into captivity, and not the Creatures ;
 But to bring them into liberty, by turning them from darkness
 to light, and from Satans power into the Power of God ; and
 them that had known the Truth, and turned from it, and be-
 came Hereticks, after the first and second admonition (if they
 would not hear) they rejected, knowing that such were con-
 demned in themselves ; but they did not give order to kill
 such, for that had been the way to have sent them headlong
 (as one might say) unto Hell ; as for such as withheld the
 Apostles, and would not receive the Gospel, but opposed the
 Truth and themselves, after they had gently and patiently dealt
 with some, and taught and instructed them concerning the
 Kingdom of God, and reproved and warned others, and they
 would not receive them, nor their Testimony, they turned from
 them unto others, and left unto the religious Judgement of
 the Lord, which was to be revealed in flames of fire upon
 those that would not obey the Gospel ; But they did not per-
 secute any, nor use any outward force with any about Religion,
 neither did they give any command for such a thing ; and to
 preserve in the truth such as were come to it, they used patience
 meekness, long suffering, and sound doctrine ; and kept them
 and commended them unto the ingrafted Word (which was
 nigh in their hearts and in their mouths) the which was able to
 save their souls ; And did not threaten to persecute them if
 they

they did turn out of the Truth: Therefore, they that per-
about Religion, are not for Christ, but ~~for~~ ^{against} Christ, and ~~are~~ ^{are} against Christ. So take heed, that thou dost not set up per-
secution about Religion, upon any pretence whatsoever, nor tol-
erate it; For the Lord God hath brought forth a people in
these Nations, and he will bring forth more, that cannot, nor
may not bow unto any other thing in their worship, than unto
the Name of Jesus, whose name is called the word of God; and
if thou oppressest this people, the Lord will assuredly take a-
way thy power, and avenge their cause; (mark that) for he
careth for them; and verily, we have not another to trust in,
than the Name of the Lord, and we know that to be a strong
Tower, which is able to preserve us; and we know, that he
will not suffer any thing to come upon us, but what shall work
for his glory, and our good. But these things are spoken unto
Thee, that thou mightst fear the Lord, and mightst not pull
judgement upon thy own Head.

6. *Concerning what Government and Governours the people of the Lord (called Quakers) stand for, and what they stand against, &c.*

This I declare in the truth and pretence of the Lord, and I
know, there are many thousands in these Nations, that are of
the same minde with me, that it is not for the name, that may
be put upon a Government, that we either stand for or against; but
it is a righteous Government (according to the higher pow-
er, which is according to that of God in every man's con-
science) which we stand for, and earnestly desire after, both in
things appertaining to God and man; And we, for our selves
desire no greater liberty, either in things Religious, or in things
Civil betwixt man and man, than we desire all others might en-
joy; and if such a Government as this be set up, then if he
that is chief, in taking care, and seeing that justice may be done
to all, without respect of persons, if he be called a King, a
Judge, a Protector or a General, we shall not be against either,
or any of the Names; or if the care and trust be laid upon more,
if they be called by the Name of a Parliament, or a Council, or a
Committee, or King and Parliament, or any, we are content,
and shall willingly submit unto Righteouiness from them, or
any of them, as our duty. And it is that which is unrighteous

(which is called a Government, wherein oppression, partiality, and cruelty is exercised, either in things relating unto conscience in matter of worship, or in things civil betwixt man and man) that we stand against, and if such a thing be set up and called a Government, and if the chief in it be called a King, or a Judge, or a Protector, or a General, or a Parliament, or a Council, or a Committee, or King and Parliament, we cannot stand for any of the Names, nor submit unto the unjust things commanded by them, any other wayes, than through a patient suffering under it, and this according to the strength of the Lord, we shall be willing to do.

7. *How we resolve in the strength of the Lord to stand for that which is Righteous, and against that which is unrighteous, &c.*

The way how we shall stand for the righteous Government and Governours, is, by yielding all due lawful obedience unto them and their commands; and by labouring in the power of the Lord, to bring down and to keep under the evil lust in people, which is the cause of all Wars and Rebellions, and transgression: And as much as in us lies, we shall endeavour to live peaceably with all men, and persuade others unto the same: and so, by a godly Conversation we shall be patterns unto others, and this will be an adorning of good Government, and Governours, and a help unto them, and this we resolve in the strength of the Lord to do. Also the manner how we shall stand, through the power of the Lord, against that which is unrighteous (though it be called a Government, and a- gainst unrighteous Governours) is, by bearing our testimony a- gainst them in the power of the Lord, and by yielding no other obedience to them, than in submitting patiently to suffer and endure, whatsoever punishment the Lord shall suffer them to lay upon us, and this shall turn against them daily, and weaken them, and bring shame upon them, for persecution is to them that persecute us, a token of perdition, but unto us of Salva- tion, and that from the Lord.

8. *Concerning a Government and Governours, wherein there may something seem to be good and something bad. &c.*
And concerning a Government or Governours, wherein there

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there may be something good, and something bad; this I say in such a case, whatsoever is good in either, we shall be ready through the Lord's strength to submit unto, and own, and we shall labour to preserve and cherish that; and as the Lord shall move us, we shall be willing to shew the Government in plainesse, what is wrong in them, and in the Government; And if they refuse to hear us and afflict us, we shall in patience yield our bodies to suffer under that which is bad in either: However, we shall discountenance it, and labour through the power of the Lord in a spiritual warfare to destroy it, that so it may further appear that we are not against *Magistracy*, but for it (it being Gods Ordinance) and that we are only against that in *Magistrates and People*, which would and which doth defile, and pollute the place of *Magistracy*.

9. *Concerning plotting, or using a carnal weapon; and from whom we expect deliverance. &c.*

And I further testifie in the Lord, that I do not intend neither have I any such thought in my heart, either to plot for, or against thee, or any other upon the Earth; for I do not expect deliverance by a carnal sword, and yet I know deliverance shall come, with, or without the help of man, and in vain have been, and shall be all the strivings, compellings, and mutterings about Religion, Church and Workship; for man may as well say to the Sun in the Firmament, stand thou still, or to the Sea, be thou dried up, as hinder one jot of the Lord's mighty workings in this his day, for his Work: Yea his strange work shall be brought to passe, and my eyes see it, and not any mortal shall be able to hinder it. And into the belief of this I know that the Lord hath gathered several thousands into the same mind with me that are called by the name of *Quakers*, and we could desire if it were the will of God, even that all other were of the same minde, and those that are otherwise minded, we shall leave them unto the Lord, to do what he pleaseth with them: And we are freely given up unto the will of God, and we have committed our cause unto him, and he shall bring it to passe, that so it may plainly be made manifest.

that we are a people saved by our God, from whom we expect deliverance, and he hath made us willing to wait, untill He bring it to passe. And this we are confident of, that the everlasting Gospel, which is the Power of God, shall again be Preached unto all Nations, Kindreds, Tongues and Peoples, and that the Whore of Babylon, the Beast and his Horns, and his name which have prevailed against the Bodies of the Holy People in the night of Apostacy, shall cease to prevail against the Saints, and that Babylon and her Merchants shall be thrown down and confounded, and then shall the Saints of the most High possesse the Kingdom. And we do believe, that God will overturn and overturn, until he hath brought to passe the thing that he hath decreed which is, to establish Righteousness in the Earth, and then shall there be Judges as at the first, and Councillors as at the beginning, and Kings shall become nursing Fathers, and Queens shall become nursing Mothers, and the Kingdoms of the World shall become the Kingdoms of the Lord, and of his Christ, and hereof we have an assurance in the Spirit of Truth, and yet we never expect to know Christ after the flesh to Reign, but he shall Reign over all the Earth, whose Kingdom is an everlasting Kingdom, and all Powers shall serve and obey him, who is King of Saints.

30. Concerning Revenge, and what may follow, if it be sought, and what, if not, &c.

Take heed of seeking revenge. O let not the enemy of thy soul within or without, get thee into blood, vengeance is the Lords, and he vwill repay it. Therefore vwherein thy enemies went beyond their Commission against thy Father, or any that took his part, leave that unto the Lord, vwho vwill reward every one in Righteousnesse, according to their deeds done in their bodies, and consider how far Christ was from seeking or desiring revenge, when they murdered him as concerning the flesh, who laid, Father forgive them for they know not vwhat they do, Oh mind that spirit, and consider he was greater than thy Father, and he was free from all transgression, and wherein thy enemies did evil in any thing against thy Father, or Thee, and

thole that took your part, freely forgive them, and render no evil for evil, unto any man, but overcome evil with that which is good. O King, this were the way for thee to be established in peace, and so to end thy dayes; Oh that thy heart were thus inclined! that Mercy, and Righteousness, and Peace might be found to Reigne in thee, and that Mercy might Triumph over Severity, then mightst thou prosper; and many of thy enemies, and also of those that are called thy friends, might be converted unto God, and so ye might be united in true love, one unto another, and this were better than conquering by force. And consider this, there are many, that acted against thy Father, and thee, whom the Lord intends good towards, though I know, that several of them through covetousness and envy, have done exceedingly wrong in many things; Yet consider, how Christ taught his to pray, *Forgive us our trespasses, as we forgive them that trespass against us;* And I do verily believe that if they turn unto the Lord, and truly humble themselves under his hand, and believe in the light of his Son and obey him, that he will freely forgive them all their Transgressions. But if thou resolvest to avenge thy self, and those called thy friends which have suffered, and to keep under those, which are now fallen under thee, by a heavy yoke, either in matters of worship, or otherwise, I know it will exasperate the spirits of many against thee, and it will raise up the desperate aggravating part in man, and so the thing may kindle again in the murdering Spirit: And the Lord may suffer it to break forth into blood, which if it should, it may be the saddest time that ever thou yet sawest; for this I know, and do stedfastly believe, that after God hath tryed his people, he will assuredly bring an overflowing scourge upon this Nation, and many shall fall and perish by an evident hand and judgement of the Lord, except they repent speedily; And verily there is but a little space given to prevent this great judgement and destruction, because the Lord hath already born long, and his patience hath been exceeding great, and he hath sent many of his Servants, and Prophets to warn this Nation and others, and many thousands have believed us, and are gathered into Peace with us, notwithstanding they see a great judgement to come upon the earth, and though many have believed us, yet alas, the far greater part hath either beaten, or impounded, or

scolded us, or slighted and rejected us, and the testimony which we hold; and some have spoiled our goods, and imprisoned lame of us to death, and some of us have been killed for the testimony of Jesus; and the Word of God: And so, many in the Nations are waxed worse and worse. And when the Lord hath smitten some, they have revolted more and more, and when he hath raised up others, and given them prosperity, they have then fed themselves without fear, and forgot the Lord, and waxed wanton against him: Therefore, seeing people will neither hear the Prophets of the Lord, nor regard the Light of his Son in their Consciences, which checks and reprobates sin and evil in secret, nor turn to the Lord when he smits them, nor regard his Truth when they have prosperity, the Lord will leave striving with such a people, and bring sudden destruction upon them, and deliver his chosen as he did just Lot. So, we are given up to the Will of the Lord, and do patiently wait for his mighty appearance to deliver us, who have long been a suffering people, who have suffered both by Parliaments, Armies, Protectors, and by those called thy Friends also: yea, we have suffered and been most cruelly entreated, even by Rulers, Priests and People, Professors and Prophane, because we could not joyn unto the evil in either, but have been made to reprove them for it, & to exhort them unto that which is good, and so we must yet do so long as we find the Lord requiring it at our hands, though for it we be hated and persecuted unto death, yet knowing that it is without cause on our part when we suffer, we have peace with God, through our Lord Jesus Christ, in all our sufferings, and our lives are not dear unto us, that we may finish our course with joy, and our Testimony for the Lord, which he hath given us to bear, though it be sealed with our blood: for we certainly know, that the Lord is our reward in whatsoever we do, or suffer for his Name's sake. And now O King, as thou expectest the blessing and presence of the Lord with thee in thy Government, fear and dread his presence, by standing in awe of his living Witness, the Light which he hath placed in thy conscience, to guide and direct thee in all thy wayes, that his wrath may be turned away from thee, that so this Scripture might not be fulfilled upon the people of this Nation, God gave them a King in his anger, and he took him away in his sore displeasure;

But

But if it should prove so, I shall have cause, for I am clothed
thy blood, inasmuch as in plainer I have let thee see how
things have been, and how they may or shall be, and wherein
thy danger stands, and how that Righteousness onely establisheth
the Throne. And my desire is, if it be the will of God, that
thou mightest consider them in the Principle of Life & Wisdom,
and thereby come to be preserved & saved from that destruction,
which, in Gods Eternal Light I see thee in great danger of. Thus
in innocency and truth, and in uprightness and sincerity of heart,
I have freely declared unto thee, what was laid upon me, and it
is in true tender and unfeigned love both to thy Soul and Body;
and that this is true, God is my Witness, and the Witness
of himself in thy Conscience, shall answere unto it; unto which
I leave and command thee, from which thou canst not hide thy
thoughts; So to the Lord God of life be Glory, and Dominion,
and everlasting Praises over all, to whom it doth belong.
Amen.

Given forth in Harwich
Goal in Essex, the 16. day
of the third moneth called
May, 1660.

Where I suffer for the Testimony
of Jesus, through the envy of
the Devil, who is the false
accuser of the Brethren.

POST.CRIPT.

THough this Treatise was more especially laid upon me, to
write it unto the King, and therefore so him was it
directed; yet I could not but publish it, because its ser-
vice reacheth so far in several Particulars, unto those also,
that have been engaged in the late wars on both sides, as
in declaring the Mighty Hand, and working of the Invisi-
ble God therein, and for what cause these things have been
suffered, and how they have been effected, which being
truly considered, may cause many to bow before the Lord,
and henceforward cease, rejoicing in the destroying one of

another, and rather admire the Lord's mighty and strange workings, whereby he hath taken away the cause of boasting (in the arm and wisdom of flesh) on both sides, that so none might glory but in the Lord; and many other things are declared in this Book, as a Testimony both against hypocrisy and prophaneness; and what God will do, if penitance be not come unto speedily, and also, the innocency, and just, and equalness of the way, and order of the truth, and such as live in the life of it, both in many things appertaining to Religion, and in thine Civill, is here demonstrated; with many wholesome exhortations tending to righteousness and peace, and the safety both of King and Nation, and the contrary witnessed against, which may be of great service to many, if they in the fear of God will read it, and receive his witness in them, the Light of Christ, which will answer to the truth, and for no other cause do I publish it, but that (if it be the will of the Lord) truth and peace may be increased (which this directs unto) and that violence and wars (which this bears witness against) might cease, and that so God may have the honour of all, unto whom it doth belong.

G. F.

THE END.

